

A GENERAL THEORY OF PSYCHOLOGY

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PART ONE (2025)

1. Infinity

The universe is infinite in every respect. Has no beginning and no end. This is where we start. This is where we finish. With this fundamental truth.

Human beings exist for a specific number of the planet Earth's orbits around it's sun/years. This number varies between individuals but is limited. We have a finite number of years as individuals. Which imposes a severe limitation on our abilities to comprehend the world and greater universe around us. Our ignorance will forever exceed any limited understanding we may gain.

Into this reality we venture. Acknowledging our limitations. Accepting our fundamental and unending ignorance. No hubris here. No pride. No overblown sense of human capabilities. Zero.

2. Human Psychology = Earth

Human psychological life is deeply, completely, absolutely dependent upon the Earth, the planet upon which we evolved over countless epochs. And virtually all life on Earth *including* humanity centres on the star Sun around which our planet, all our lives revolve. The succession of days and nights. The progression of seasons. The events, both regular and irregular, of the Sun. As well as the solar system and greater galaxy beyond. For our limited purposes, centred on the intimate Sun/Earth relationship.

No Sun/Earth? No human being. No human psychology.

On the most primal level it is the day/night cycle which has the most powerful and defining impact upon human psychology. Our patterns of sleep and wakefulness are core, essential to life. Deprived of either human being, human psychological life, ceases to exist.

The meaning and significance of sleep and wakeful states cannot be underestimated. Are crucial. Central. Basic. Without which we do not continue. While the fashion of these times depreciates the value of sleep/night experience I do not. They are as essential, as central, as important to human psychology as any daytime, wakeful experience. They are equal. Co-equal. One and the same in defining who and what we are, have ever been, will ever be. Without one human psychology does not exist.

3. Alternation

In the motion between awake and sleeping experience lies the defining character of human being, human psychology. We enter our dream states and bring those experiences into the world. In that world we garner experiences that derive into our dream world. The cycle brings forth every facet of human life. In every respect.

Every human thing around you is a representation of a dream in one form or another. The human world is no more than a concretization of our visions. Our imagination. Our dreams.

In sleep we encounter often strange and bizarre visions internally generated. And yet somehow melding realities we experience during day's living.

Our human psychology is the alternation, the melding of internal, subjective and external, objective experiences. One forever "unprovable" the other, due to our extreme limitations in every regard, endlessly, essentially unknowable. We will *never* fully understand the world, the universe around us. Nor *ever* be able to resolutely say this vision, image or dream I have is fixed and finite or real for anyone else to verify. An infinite external unknown. An equally infinite internal unconsciousness. Deep within us. All around us into the furthest reaches.

4. Repeat: Earthbound

We are so intimately connected, tied into, based upon and within the Earth that we will, we can, we can only exist on, as part of, as but one tiny element of, this Earth of ours. Human being equals Earthbound. Earthbound = human being.

PART TWO

(2005)

1. ANOTHER WAY

There is as much to discover within our humanity as there is in the worlds around us. Equally huge vistas and dimensions lie within each and every one human being as we witness in our surrounding realities. We stand astride a universe that extends toward infinity in both directions - externally and internally. A fact that very difficult to comprehend or work with. However it is just this reality that defines the quality and nature of ourselves, our species and those like ourselves - human beings.

The alternation between the internal, subjective realms and their often secret motivations and the external, objective and their always inexplicable determinants is the definition of sentient and human life. Where there is one but not the other is not human.

The most clear indication in our lives of this incredible and profound duality is our patterns of sleep and wakefulness. As research extends further into the phenomenology of human being this alternation, this periodicity is found to extend through-out the day and the night so we are no more dead to the world in the night of a winter's solstice than we are incapable of day dreams at noon on the longest day of the year.

We are constantly winking in and out of sync - or more accurately in complete synchronicity. Perpetually checking the psychic compasses of our internal motivators with the surround. Perpetually adjusting ourselves to that which confronts us out there as an equal reality.

Words as constructs of fashion, the times and limited use, do ultimately fail us. Fail in describing things so sublime and subtle as being itself. With this in mind - knowing that only the severest fraction of "truth" can be conveyed through language - it may be more fruitful to continue in this exploration recognizing the limitations of these primitive instruments. However they are, alas, all we got.

So - the essence of sentient life is formed in the alternation through experiences in "waking" and "sleeping" states. Psychology - human being if you will - is defined and can be said to exist only when this pattern clearly exists and is persistent through life. Presumed "vegetative" or hypothetical "spiritual" states do not qualify for humanity. That does not disqualify entities real and proposed which possess these qualities from existences, qualities and so on. However it is not in the scope of psychology - not in the study of human being.

Humanity - human being - psychology - is the relationship and inter-relationship between sleep and wakefulness - the interplay between internal, subjective motivations and external objective determinants. We move back and forth in an orderly and sometimes disorderly pattern. But constantly, rapidly, irregularly or rhythmically we move from one to the other and back. We "die" if we do not. If we never wake we are dead to the world. If we never sleep we are dead within. In either case voluntary or involuntary deprivation of sleep or wakefulness causes a rapid demise of life and inevitable death so important are sleep and wakefulness to our lives.

A more formal description for wakefulness may be "awareness" are pivotal, central, core to human nature.

2. DEFINITIONS

MOTIVE

At the core of our being is a structural integrity, unity, entity and identity which is singular, undissolveable and enduring. It is in synchronization with everything in the universe known and unknown, conscious and unconscious. It is the "clockwork" of the mechanistic minded scientist - the god within or monad of the religious (or mathematics!) minded - the song of the sphere of the musical and so on.

It is my conclusion that this motive does not dissolve, expire or change in it's core essence. Regardless of circumstances it endures as the essence of each individual. And where individuality is identifiable and obvious, where there is humanity or closely related sentient life then there exists this core structure. A structure that in my opinion and through my observations not only of life but also of previous thought somehow (probably energetically) extends before and after simple organic dissolution. In an evolutionary process quite similar but outside that currently, normally regarded. In other words

DETERMINANT

The universe around us as a whole expresses a structure and organization that is comprehensive, ineluctable and constant - only equal to our own motive is the surrounding and only apparently overwhelming determinant. In the face of the colossal universe we are neither instantly subsumed nor capable of omnipotence. The cosmos can no more consume ourselves than could we devour it (!). The entire surround is orderly (following it's own incomprehensible order), lawful (though impossible to comprehend due to the large number of variables and it's vastness) and in complete (boggling) harmony.

We are simultaneously integral to and but one tiny part of the whole really huge whole.

MEMORY

Memory is both organic and energetic. Holographic in that it is situationally or orientationally defined. That is events are impressed upon us based upon their origination (internal or external). Memories of our dream lives generally do not mingle nor are confused with those of our waking lives. And vice versa. The operation of memorization or remembrance is little understood and involves complex processes and structures which may persist not only in the cells and organism but may endure as energetic structures with as yet minimal to zero comprehension.

There appear to be at least two phases of memory in sentient life as we know it - subject memory and object memory. They co-exist but are separate. Involving an alternation between them an hypnagogic state allowing discrete access. While we may carry fragments of dreams into our waking lives and while shards of our day to day existences enter our dream worlds these are two separate realms so to speak with dependent but very separate "stores" of events and experiences.

OBJECT MEMORY

SUBJECT MEMORY

STATES

AWARENESS

THE UNKNOWN

CONSCIOUSNESS

The working surface of thought, emotion, knowledge and perception

THE UNCONSCIOUS

The motive might be described as a infinite series of internal possibilities of which only one course is driven to life as it occurs. We know neither the sum nor the parts of this motive core - it is and may remain forever a mystery shrouded as the potential and catalytic centre of our lives. The formation and emergence from motive of thought, emotion, knowledge and perception into consciousness is mysterious, not clear or easily grasped. There appear to be a deep enduring structure beyond experience which has been termed the UNCONSCIOUS which appears to be the source of our internal lives and experiences.

FUNCTIONS

Our nature engages with life in a characteristic manner. We capture and interact with our lives whether internal or external in unique ways. We describe these ways as thinking, feeling, intuition and sensation when oriented to externalities - when wakeful. Our experiences are When internally oriented a more accurate description of these ways may be thought, emotion, knowledge and perception in that we apprehend our experiences completely direct in that they are self-generated, unmediated or other originated.

THINKING FEELING INTUITION & SENSATION

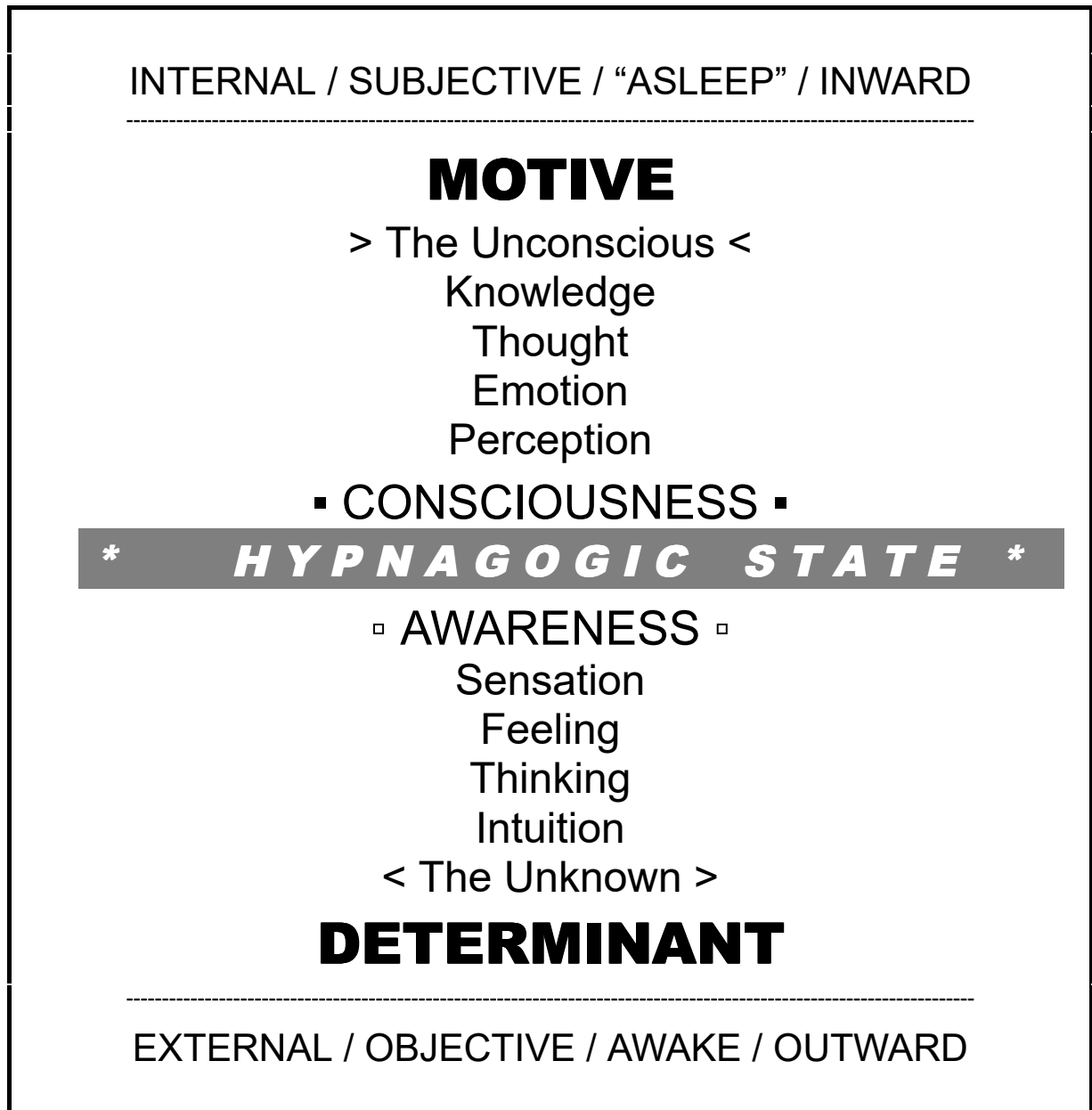
Object experience - Externally keyed

THOUGHT EMOTION KNOWLEDGE & PERCEPTION

Subject experience - Internally referenced

PART THREE

1. Diagram
(1983/1982)



PART FOUR

1. Limited, unlimited.

This is not an exhaustive or in any way terminal or definitive work. I intend this as a sort of textbook. A work in progress. Progress having no end. No conclusion.

As a textbook it requires explanation. Discussion. Delineation. Refinement. Reprocessing. Rewording in future editions. Reworking. Always evolving, changing, moving, growing, receding. Just like all living systems if I am to reflect the human psychology. Which is itself perpetually in motion, evolution, change.

Future developments will require change. Alterations. Deletions and additions. I own the copyright, the IP of this specific document. However any ownership of any base concepts, ideas, concepts is universal. Or at least the possession of humanity as a whole. Subject to no ownership. Without limit or control. Completely void of boundary.

2. 1983-84

This work was founded, began, in 1983/1984. After numerous attempts I decided simply to amalgamate surviving documents into one. Which was superseded by countless drafts, abandoned versions, lost or discarded manuscripts (in the years before the personal computer.

3. Background/End

Wide ranging reading in all topics and subjects. With major focus on the collected works of Jung. Understanding the limitations of this individual, *all* individuals, myself included. Gaining whatever insights I could from Jung's voluminous body of work. Endeavoring to produce a succinct, distilled, focused document of my own. Not succeeding. Realizing success is simply to accomplish something. Hopeful. Content in my attempt.

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